

THE ROLE OF THE KOREAN IMMIGRANT CHURCH
FOR THE KOREAN BILINGUAL/BICULTURAL
EDUCATION IN THE LOS ANGELES AREA

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ABSTRACT

The purpose of this project is to analyze the issues and problems, and identify the role of the Korean immigrant churches in the arena of bilingual/bicultural education in the Los Angeles area. The basic problem of the Korean immigrants in America is a problem of language. Bilingual education is ideal for the Korean immigrant churches because they are living in two different cultures. In Chapter 2, the characteristics of the Korean community are discussed. The writer is going to look at the historical background of Korean immigrants and the community's concern with the issue of church involvement. The Korean immigrant church is a community center. Analysis of the environment that demands bilingual/bicultural education is discussed in Chapter 3. The Korean immigrants need to be able to manage the dual identities between Korean and American cultures; they should become bicultural. The Biblical meaning of immigration and immigration theology is important to an understanding of the Biblical and theological background for bilingual/bicultural education and marginality. In Chapter 4, procedures and methodology are discussed as a field study. The assessment of findings indicated and supported a strong need for bilingual/bicultural education. Chapter 5 suggests that the role and contribution of the Korean immigrant churches in bilingual/bicultural education can be as a self-help center, learning center, preserver of cultural heritage, and bridge over cultural and social gaps. Also, the effective methods and real assignment of Korean language education are suggested. Bilingual summer school, summer and winter camp, Mother country visiting summer school, Korean language

school in the local church, and regular family worship services are considered as key factors of bilingual education programs.

This project concludes with the assertion that bilingual, bicultural education is needed by Korean immigrants and their children. A majority of the parents want their children to speak Korean, and many problems point to bilingual, bicultural education as a helpful solution. The writer makes some comments and suggestions about the role of the church in bilingual, bicultural education.

CHAPTER I

INTRODUCTION

Statement of the Problem.

It is well known that a sudden influx of new immigrants into this country can cause great changes in our society. The Korean population in America has increased very rapidly during the last decade and has been responsible for some of the changes. Every year since 1970, thirty thousand Koreans have come to this country with hopes of improving lifestyles for themselves and their children. They come well educated and energetic. There are various motivations, such as better educational opportunities for their children, achieving economic goals, and freedom from unusual political conditions and so on.

There are more than a half-million Koreans in the United States of America today. The city of Los Angeles has recently become the main entry point for the newly arrived Korean immigrants. The highest concentration of Korean immigrants is found in what we call "Korea Town" in Los Angeles.

Some crucial issues have begun to develop in the church and community: some problems in family life, identity crisis, and the cultural and generation gap between parents and children.

Problems can be classified as social, cultural and religious value conflicts and difficulty with language. Many Koreans have a limited English ability.

As a result of the language difference, bilingualism is a common and widespread social phenomenon among Korean immigrants. Most adult immigrants keep their mother tongue and become bilingual, using English at work and Korean at home or with Korean friends, in whom they often find comfort. Most parents want their children to grow up to speak impeccable English and retain their mother-tongue, as well. In this situation, the Koreans have to provide bilingual and bicultural education for the younger generations.

There are approximately 400 Korean churches in southern California. The church historically has been the focal point of Korean community activities in this country. This project deals with the role of the Korean immigrant churches in bilingual/bicultural education in the Los Angeles area.

Purpose of the Study.

The purpose of this study is threefold:

- to study and analyze the problems, concerns, and issues for Korean bilingual/bicultural education of the Korean immigrant churches in the Los Angeles area;
- to identify the role and contribution of the present Korean immigrant churches for the bilingual/bicultural education;
- to present and encourage the development of bilingual/bicultural education in the Korean immigrant churches

and discuss possible guidelines for solving their problems.

Scope and Limitation of the Study.

This project will study problems of Korean immigrant churches in Southern California. It will be limited primarily to the Korean churches in the Los Angeles area. Our aim is not to propose activities that will give immediate solutions, rather it is to study the real condition of contemporary Korean immigrant churches and their work in bilingual/bicultural education, both at the present and in the future. It is an effort to find, observe, and identify the role of the Korean immigrant churches in bilingual/bicultural education.

The reader should keep in mind that the church of Christ is always in the process of movement toward the historical and theological destination planned by God. In other words, the picture of the present Korean churches shown here should not be taken as a permanent one. Like a living person, it is breathing, moving, changing, and growing because of the life of Christ among the believers.

Method of the Study.

The method of this project is a combination of academic and field study. The writer deals with library research, journals and books for the assessments of the his-

torical backgrounds of the Korean immigrants and churches in the United States. Also, the writer will undertake some surveys, personal interviews, and a questionnaire in an effort to identify the needs of the Korean congregations in the Los Angeles area and the effectiveness of their bilingual/bicultural educational programs.

Finally, the writer will be suggesting some practical programs for use in bilingual/bicultural education.

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CHAPTER II

CHARACTERISTICS AND PROBLEMS OF THE KOREAN IMMIGRANTS
IN THE UNITED STATES

EARLY KOREAN IMMIGRANTS

When we look at the history of the Korean immigrants, we can easily perceive the why and how of their immigration to the American continent. Warren Kim mentions four different waves of Korean immigrations to the Americas. First was the immigration to Hawaii to work in sugar and pineapple plantations between 1903 and 1905. Second was the migration to Mexico. These Koreans served mainly as agricultural laborers. Third was the wave of refugees fleeing the Japanese oppression between 1910 and 1918. Fourth were the "picture brides," invited to marry earlier immigrants. After World War II, the 1950's saw a tremendous increase in Korean immigrants to the United States.¹

Most immigrants did not plan to make a permanent home in America. They came as laborers to earn money so that they could return to Korea with money. However, while Korea was under the rule of Japan (after 1910), many Koreans became political refugees in the United States.

The first immigration of Koreans was to Hawaii in

¹Warren Y. Kim, Koreans in America (Seoul: Po Chin Chai, 1971) 4.

1903-1905. The Korean community grew in Hawaii through the strong leadership of Sungman Rhee, former President of the Republic of Korea. He formed a Korean Christian Institution in Hawaii, educated second generation Koreans and established the Korean Christian Independent Church.² It was the church, even under difficult and unusual circumstances in a new land, that played the major role in second generation education.

Bong-Youn Choy comments on this important contribution of the early immigrant churches:

However, the Korean church in America made several important contributions during the early period. First, it was a social center and a means of cultural identification for Koreans in America. At the church, they spoke the same language and retained the same traditional value. Second, the church served an educational function by teaching American-born Koreans the Korean language, history, and culture. Thus they became heirs of the Korean ethnic group. Third, the church kept Korean nationalism alive, although some of the churches were swept into a vortex of political activities by nationalist leaders.³

Historically, the Korean churches fulfilled social needs as well as providing a center for the preservation of Korean culture and heritage. The church established Korean

²Peter H. Kwon, "The Korean community in the United States: its background, status and problems and the roles of Korean churches," in Wonmo Dong and Harold Hakwon Sumwoo (eds.) Whither Korea? (Dallas: AKCS, 1975) 134.

³Bong-Youn Choy, Koreans in America (Chicago: Nelson Hall, 1974) 263.

language schools for their children. By teaching the Korean language, the immigrants maintained the Korean culture and heritage. This was important for adjusting in a new land. Also, language training helped keep alive a sense of national patriotism, especially important to political refugees. It was the Korean church that was the focal point for this contribution.

The early immigrants came with hope for economic betterment, political freedom and better educational opportunities for their children. But despite these goals, acculturation and assimilation caused problems for the second generation. As Peter H. Kwon explains,

The concentration of the immigrants in communities intensified the problems of the second generation. The immigrant children learned that the ways of their parents were defined as inferior and they, too, were socially rejected because of their background. A great deal of the problems were compounded by the insecurity of the immigrant parents in their own role.⁴

As mentioned before, the Korean parents were in unusual and difficult circumstances, having brought set ideas and behavior patterns with them. But their children were growing up in an American culture and were influenced by American ideas and behavior patterns as well as Korean.

⁴Kwon, 134.

RECENT KOREAN IMMIGRANTS

Since United States immigration quotas were relaxed in 1965, the Korean population has increased tremendously. Before 1965, only specified numbers of Koreans were allowed to come to the United States. However, since then many Koreans come to join relatives, and often whole families immigrate together. However, as Alice Kim says, "Korean families (are) undertaking more than an adventure when they transfer their roots to the U. S."⁵

They usually come with little or no knowledge of the English language. They also encounter a completely different environment; the result is culture shock. Add to this problems in family living and the generation gap and the result is the necessity for major adjustments. These adjustments require physical, mental and emotional adjustment, but the Korean immigrants must adapt if they are to be assimilated into the American way of life.⁶

In order to focus on the Korean immigrants in the Los Angeles area, these problems of family, generation gap, language barrier and culture shock will be looked at more specifically.

⁵Alice Kim, "The Korean Immigrant Family in the U. S.," Asian American Journey (Los Angeles: Agape Fellowship, May 1982) 18.

⁶Kwon, 137.

Problems in Family Living.

A majority of Korean immigrant adults become workers. They work on weekends and at night. They work overtime. Many immigrants are able to start small businesses after 2 or 3 years of hard work in blue collar jobs. In another year or two many of them are able to own homes in decent neighborhoods.

In this situation, most parents cannot take care of their children because they have to work in order to support them. They soon discover that they have problems because of this. Their children, who do not speak English, have difficulties making friends and suffer from feelings of rejection at school. Because the parents have been working long hours, the children begin to feel neglected. Communication, caring and understanding have been sacrificed for economic necessity.

Working parents cannot and do not have adequate time to meet the social and educational needs of their children. Parents must play a multiple role of parent, teacher, and friend for their children. However, most Korean parents cannot fill all of these roles and do not perform any one of them adequately. Many falsely believe that these critical roles can be played by babysitters, nursery schools, and commercial TV programs.

Parents are responsible not only for the provision

of physical necessities, but also for spiritual nurturing. Originally the Christian education of children was to be conducted in the home, not in church school only. Parents are mistaken if they believe that taking children to church every Sunday is all they need to do about Christian education, for the Lord God gave spiritual responsibilities to parents.

The parents, therefore, need to understand fully the importance of where they spend their time and the value of the education of their children. The church can be a powerful guide for parents but cannot replace them as Christian educators.

The Generation Gap.

Exposure to American culture causes Korean children to be much more American in their life style. As the children attend school and make American friends, they begin adopting American customs, speech patterns, dress, etc. Adult Koreans, who speak little English, do not acculturate as their children do, and conflict between the generations begins. The old Korean traditions and values are important to them, and they expect their children to feel the same way.

In fact, the children often look down on their parents for speaking broken English and acting "old fashioned." They cannot easily identify with Korean parents or the Korean community. One can imagine the difficulty of parents

providing the normal guidance and authority for their children.

Bernice Kim suggests that the major points of conflict in the generation gap are: 1) language, 2) filial piety, and 3) social freedom. While her study was of the Korean community in Hawaii, her analysis holds true for the Korean community in the Los Angeles area.⁷

The Language Problem.

Currently, most Koreans are first-generation immigrants. In time, as second-generation Koreans grow up in the American culture, they will begin to lose the ability to speak Korean and will be more comfortable with English. However, to lose the native language is to lose one's identity as a Korean. Therefore, first generation Koreans will emphasize maintenance of the language as a means of preserving ethnic and national identity. A helpful way to measure successful maintenance is to determine the amount of use of the Korean language between parents and children, and among children, themselves.

Nevertheless, the number of children who use Korean among themselves is extremely small.. Many parents admit

⁷Bernice Bong Hee Kim, "The Koreans in Hawaii," Social Science 9:4 (1934) 409-413, as reprinted in Hyung Chan Kim and Wayne Patterson (eds.) The Koreans in America (Dobbs Ferry, NY: Oceana, 1974)

difficulties in teaching the Korean language to their children. Children spend almost all their time in an English-speaking environment. They have chances to speak Korean inside the family, but it is a struggle for them, since they are constantly being corrected by their parents, while English is so easy. Thus, even when their parents speak to them in Korean, they answer back in English. They retain the ability to listen and comprehend, but gradually lose the ability to speak.

Not only is language a problem between generations, but a majority of immigrants find difficulty communicating in an English-speaking society. Eui-Young Yu has found that:

Korean is the major spoken language for the Koreans in the United States. According to the 1970 census, 91 percent of the foreign-born Koreans listed Korean as their major spoken language. The 1973 Asian-American Field Study conducted in Korea-Town Los Angeles found that 98 percent of Koreans surveyed were using Korean as their primary language. (U.S. Department of H.E.W., 1974). The 1978 Los Angeles survey reveals that 55 percent of the respondents mentioned language as the most difficult problem in American life. The 1979 Joon-ang Daily News survey of the U.S. Koreans also finds that the language is the most difficult problem for the 47 percent of the respondents.⁸

It is obvious that the degree of acculturation and assimilation of immigrants is very limited by the use of Korean as the primary language.

⁸Eui-Young Yu, "Koreans in America: Social and Economic Adjustments," in Byong-Suh Kim and Sang Hyun Lee (eds.) The Korean Immigrant in America (Montclair, NJ: AKCS, 1980) 88.

It can be concluded, then, that "language is a major obstacle for Koreans in the process of making a new life in the United States. Language difficulty of Koreans severely limits their cultural and social activities."⁹

Culture Shock.

A person's reaction toward a new cultural environment is called culture shock. This term refers to an individual's reaction to cultural ways in a place where customs and behavior are quite different from anything he/she has known before. Strange sights, sounds, and systems of doing things affect different people in different ways. The culture shock is a real one, especially for newcomers. We have to live in two entirely different worlds: our "Korean home" and "American machinery."

Louis J. Lutzbetak, a Roman Catholic priest and an anthropologist, maintains:

in the process of enculturation, culture shock is to be expected. A person experiencing culture shock will either cling blindly to his original ways (anti-nativism), or he will blindly renounce his former ways and values in favor of the way of life which is causing his culture shock.¹⁰

⁹Ibid., 89.

¹⁰Louis J. Lutzbetak, The Church and Culture (Techney, IL: Divine Work, 1963) 96-97., Quoted in Soon Il Kim, "The Problems of Immigrant Society and the Role of the Church with Reference to the Korean Immigrant Community in America," in Sang Tae Hahn (ed.) Korean Observer (Seoul: Academy of Korean Studies) 403.

Perhaps culture shock in America, especially in the Los Angeles area, is even more severe than in other countries because there are many cultures and many minorities all living in close proximity. Korean immigrants do experience culture shock; but in time they become more used to their surroundings and the different ways of doing things.

THE PRESENT KOREAN COMMUNITY IN LOS ANGELES

The writer undertook a study during the summer of 1983, based on the 1982/83 Korean directory of Southern California, which indicated that there were nearly 200,000 Koreans residing in Southern California. According to the 1983 Korean directory, there are more than 12,000 new listings. The 1982 directory has 35,000 listings. The total listings of newcomers during 1982 and 1983 totals 47,000.¹¹ The average size of the Korean family is 4.96. This is an increase of 0.11 over 4.85 in 1982. The increase in family size reflects newborns, new immigrants, reunions of family members, and so on.¹² Considering all of these numbers, we may estimate a total population of 233,120. We have to be aware of the fact that there is a significant number of

¹¹ Nam Ga Joo Han in Rok ("The Korean Directory of Southern California") (Los Angeles: Keys Ad. & Printing Co., 1982).

¹² Han Kuk Il Bo (The Korea Times) Los Angeles Edition (December 16, 1983).

Koreans who are not listed in the directories. This population may be nearly 50,000. This totals approximately 290,000 Koreans in Southern California, but nobody knows exact numbers at the present time.

It is apparent from the survey that Los Angeles has become the center of Korean immigration. Most of the Korean families are comprised of adults born in Korea with children born in America. This gives rise to the problem mentioned before, that of Korean-speaking parents and English-speaking children. To deal with this bilingual problem, the Korean language school was founded in Los Angeles. Its purpose is to maintain a sense of the Korean language and thereby the Korean heritage. Churches have also established language schools. Following is a brief summary of the church activities that bear on the bilingual, bicultural problems.

A study by the Korean-American Methodist Self-Help Center notes that, "Korean churches in the United States. . . have traditionally been centers for social, educational, political, and cultural life as well as places of worship and evangelism. . ." ¹³ Ever since the first immigration, Koreans have established a pattern of setting up neighborhood churches. These churches play a most important role

¹³Committee for the Korean-American Methodist Self-Help Center of Los Angeles, January 1975 (unpublished) 1.

in maintaining Korean culture through education. As mentioned before, there are over 400 churches in the Los Angeles area. Many of these churches have their own language schools, which are supported generously by parents who want their children to learn more of the Korean culture and heritage.

The need for Korean Christian churches has become greater within the last ten years, and the church is becoming more important to the spiritual and community life of the Koreans. This is because of the tremendous growth in the number of immigrants and residents since the relaxation of the restrictive immigration laws in 1965.¹⁴

The church of today needs to fulfill many purposes in order to meet the needs of immigrants. It must fill a social vacuum by providing chances for people to get together with others speaking the same language and sharing the same culture. It needs to be a cultural organization as well as a classroom for English lessons. It must also be a clearinghouse for information. Aside from its basic purpose of meeting the spiritual needs of Koreans, the church has many roles to fill. These issues will be discussed in more detail further on in the paper.

¹⁴Ibid.

CHAPTER III

CONTEXT ANALYSIS AND ENVIRONMENT OF BILINGUAL/BICULTURAL
EDUCATION FOR THE KOREAN IMMIGRANT

BILINGUAL EDUCATION IN SOCIO-PSYCHOLOGICAL PERSPECTIVE

Self-Concept and Bilingualism.

A sense of belonging is most important in human needs. Self-esteem and a sense of belonging cannot be separated from each other. In other words, self-esteem can exist only within a sense of belonging.¹ Therefore, it is believed that "exposure to heritage materials in the curriculum will improve a child's self-esteem by giving him a sense of belonging to a group with status and prestige."²

Gomez and Yawkey mention four ways in which a bilingual, bicultural child's self-concept can be improved. The first way is by preparation of the home and school environment to encourage his self-respect and a good self-concept. The second method is using nonverbal language

¹A. H. Maslow, Toward a Psychology of Being (New York: Van Nostrand, 1962), quoted in Hyunsoon Shin-Kim, "Bilingual/Bicultural Education and the Development of Self-Concept for Korean Immigrant Children," in Byong-Suh Kim and Sang Hyun Lee (eds.) The Korean Immigrant in America (Montclair, NJ: AKCS, 1980) 110.

²M. Ramirez, III, A. Castaneda, and P.L. Herald, "The Acculturation of Cognitive Style Among Mexican-Americans," Journal of Cross-Cultural Psychology 5 (1974) 424-433, quoted in Kim and Lee, 111.

such as smiling, hugging, etc., for positive reinforcement. Third, they encourage the use of verbal reinforcement of a sense of self-worth, and fourth, they explain several activities for self-concept enhancement. These self-concept building experiences can be used in the classroom or at home.³

It has been mentioned that immigrant Korean parents usually must work long hours, often overtime and weekends. In this situation, there is not enough time to incorporate any of the suggested methods for improving a child's self-concept. Yet, the writer feels that Korean parents, though under unusual and difficult circumstances, must try to establish good relationships with their children. They must try to help their children establish a proper self-concept in this new homeland.

Although Korean heritage does not include the suggested non-verbal language reinforcement, for instance, again the writer feels it necessary for immigrant parents to try to adapt to their new culture. This particularly American custom of hugging, smiling, etc., could readily be adopted. With effort from the parents, a child can develop that sense of belonging he needs. He can feel proud of his

³Reynaldo A. Gomez and Thomas D. Yawkey, "The Self-Concept of Young Bilingual-Bicultural Children," in Thomas D. Yawkey (ed.) The Self-Concept of the Young Child (Provo: Brigham Young University Press, 1980) 190.

Korean heritage and he can feel comfortable in his role as an American.

Identity in Bilingual Context.

The process of arriving at a sense of identity is difficult for youth; it is more so for Korean young people because of their bilingual, bicultural environment. They are having to adjust to a new culture as well as struggle with the normal crises of adolescence.

Identity, according to Erikson, is not the sum of childhood identification, but rather a new combination of old and new identification fragments. Erikson states:

. . . the process of identity formation emerges as an evolving configuration – a configuration which is gradually established by successive ego syntheses and resyntheses throughout childhood. It is a configuration gradually integrating constitutional givens, idiosyncratic needs, favored capacities, significant identifications, effective⁴ defenses, successful sublimations, and consistent roles.

The significant identifications and consistent roles Erikson speaks of would be particularly undefined for a Korean child in an American culture. He would be caught between the role model of his parents' culture and those of his new culture. As he learns to speak English and behave according to the expectations of his peers and teachers, the child of Korean immigrant parents finds a serious con-

⁴Erik H. Erikson, Identity: Youth and Crisis (New York: Norton, 1968) 163.

flict between his childhood identity and the new culture. This frustrating experience can be an obstacle for developing an appropriate identity.

In this circumstance, there is a great opportunity for the Korean church to contribute to the development of youth identity. The parents, of course, can understand and encourage their children, but who better than the church — especially when youth are looking for role models outside the home — can nurture, plant, and water these young people, and who can be a channel of God's grace?

The writer has seen many youngsters who have found little value in setting goals for the future, for they lacked a concrete self-identity. Therefore, they are in desperate need of their own ethnic identification which implies a positive orientation. Through this, they can experience a transformation of the human soul from apathy to purpose, from despair to hope, from death to life, from self-rejection to self-affirmation.

BILINGUAL EDUCATION IN BICULTURAL PERSPECTIVE

Bilingualism and Bicultural Experience.

Language is a symbol of culture and also the means through which culture is transmitted. There is evidence to believe that bilingualism, rather than being a hindrance, is a positive ability. Anderson and Boyer state that,

" . . . in our country, as in every important nation, educated bilingualism is an accepted mark of the elite, a key which opens doors of opportunity far and wide. It seems clear to us that bilingualism is highly desirable for the nation."⁵

Thus the writer strongly affirms that the children of Korean immigrants need to be encouraged to appreciate their Korean language, the primary means of finding their social and cultural identity. This leads to the conclusion that bilingualism and bicultural experience are directly related. Identity and culture are inseparable.

Chae-Kŭn Yu, in his article, "Personality Adjustment of Korean Children in the United States." states that there are three general phases in the life of the marginal/bicultural person:

- 1) The first phase is called the period of preparation because the individual is first introduced during this period into the two diverse cultures, e.g., in childhood;
- 2) during the 2nd phase the individual becomes aware of the cultural conflict which involves his/her own career which may well arise from a crisis experience and express itself as a response to a given situation;
- 3) and the 3rd stage involves the⁶ adjustment of the individual to an enduring situation.

Thus, even though there are crisis periods in the life

⁵T. Anderson and M. Boyer, Bilingual Schooling in the United States (Austin: Southwest Educational Development Laboratory, 1967) 41.

⁶Chae-Kŭn Yu, "Personality Adjustment of Korean Children in the United States," Hyung-Chan Kim (ed.) The Korean Diaspora (Santa Barbara: American Bibliographical Center -Clio Press, 1977) 178.

of a bilingual person, the end result is more positive than if he were monolingual. He not only benefits in his self-concept, but his position in society can be enhanced by his bilingualism as well.

Besides the educational advantage, there is another positive aspect of bilingualism. In a land of diverse cultures, mastery of one's cultural language provides a sense of pride in one's heritage, a fact already referred to as being necessary for good self-concept. As a people with a definite and living language, Koreans can be recognized as a people with a proud culture within a diverse society.

Therefore, future generations must retain the ability to speak the Korean language fluently in order to be recognized as a proud people. From time to time the writer was questioned about the need for generations of Koreans to be able to speak the Korean language while living in this country. At first, it might seem reasonable to question that because they are living in an English dominant country. However, when we look at the government structure and cultural diversity of this country, the answer seems to point to retaining language as a positive goal.

Although the Jews lost their country and wandered around for centuries, the heads of households required their children to learn Hebrew. Therefore, even though they wandered all over the world and settled in many different coun-

tries, they have maintained their culture and identity.

The language saved the existence of the culture and led to their recognition. They prayed to God and communicated in their own language and in living their special culture, they maintained their individuality and their self-concept.

Americanized or Koreanized.

Korean Americans of our society face many conflicting role demands. As a Korean, one is expected to act in certain ways and at the same time one receives strong pressure from the majority group to assimilate. As members of a minority group, Korean youth especially are seriously pressured by both demands.

As immigrants, young Korean-Americans hold on to Korean language and culture, which the youth later find to be more fitting in certain situations. Consequently, role conflict evolves. Role conflict or identification crisis, which is closely related to the change in their value system, sometimes becomes strongly modified in order to justify their conflicting behavior.

A classic example of this conflicting behavior and justification is the conversation between immigrant parents and children.

Parents say:

Why are you doing this to me? You think that you are an

American? Even though you are living in America, you are still a Korean; don't you ever forget it. It seems to me that you young people only learn bad things from America.

Child answers:

That's not true, You don't understand anything. What do you know about American culture, anyway? You don't even try to understand. Don't try to force old Korean values on me. This is a free country. I am free to do what I want to do. So don't try to control me.

Parents will often scorn their child for becoming too liberal. Most Korean parents still hold on to Korean values such as respect for the elderly and controlling one's behavior, which are seen as signs of being well-educated.

Korean parents in general fear that their children will become too Americanized, too individualistic, and lose respect for the elderly and become too self-indulgent. On the other hand, children often use Americanization as their excuse for justifying behavior when they, themselves, do not feel totally free of the Korean values with which they have grown up.

It is true that young people assimilate easier and faster than adults. However, some parents and young people would find moderate adaptation more comfortable since we cannot escape our dual environments.

Biculturalism is good and necessary for young Korean-

⁷This is one communication pattern between parent and child among the Korean immigrant families. The writer found this in a personal family interview.

Americans. However, justifying one's behavior by whichever culture seems to fit can also create negative consequences. Thus, in order to overcome this vulnerable situation, each member of the ethnic group should work toward creating a less stressful environment in which we can understand each other's needs across generations.

The Melting Pot Theory versus Pluralism.

The melting pot theory, which affirms that all varieties of ethnicities were melted into one pot for the sake of the quality of all mankind is an illusion, because it conceals the reality of the "Anglo-Saxon" domination in the process of Americanization. The invitation extended to non-English immigrants to "melt" could only result in the loss of their identity. They would have to adopt Anglo-Saxon ways of behavior and their descendants would be in the Anglo-Saxon image.

Viewing the marginal/bicultural people as straddling two cultures simultaneously, without a definite feeling of belonging to either of two cultural groups, is a mistake, for they can contribute to our society by establishing mutual modifications and adaptations between two cultures.

The original Anglo-Saxon colonists set the pattern for American culture. To become American, then, was to become like this pattern. Those who could not meet this expectation were considered not fit for admission to

the new world.⁸

"E pluribus unum" – out of many, one. And that "one" was the Anglo-Saxon image. This melting pot theme was dominant in American immigration policy for one hundred and fifty years. Israel Zangwell popularized the concept on his play in 1909. He believed that the native and foreign stocks would soon fuse into a new composite American; only the best features of all would remain.⁹

Daisuke Kitagawa, a Japanese religious and community leader among the Japanese Americans, points out the failure of the melting pot concept:

The outright rejection of the alien minority by the dominant group is matched by the minority's identification with the dominant group at any cost – almost an unconditional surrender to it! Americans attempt then to keep them alien while they attempt to Americanize themselves. They are willing to pay any price for full acceptance by the American society – for it they are even willing to sell their birthright! Many Japanese Americans used to refuse to be identified as Japanese, insisting with pathological emphasis that they were Americans and nothing else, that they could not even speak the Japanese language nor could they appreciate the Japanese arts! They were quite prepared to deculturize themselves,

⁸Oscar Handlin (ed.) Immigration as a Factor in American History (Englewood Cliffs: Prentice-Hall, 1963) 147, quoted in Soon Il Kim, "The Problems of Immigrant Society and the Role of the Church with Reference to the Korean Immigrant Community in America," in Sang Tae Hahn (ed.) Korea Observer (Seoul: Academy of Korean Studies) 404-405.

⁹Marion T. Bennett, American Immigration Policies: A History (Washington: Public Affairs Press, 1963) 103-104. Quoted in Hahn.

if it would help them to be accepted by the majority group, which otherwise flatly rejected them.¹⁰

Whatever the reasons are, the writer is convinced that ethnic assimilation and the melting pot concept are not applicable to ethnic groups in general, as long as the white American majority maintains its color sensitivity towards other races.

If the melting pot theory is not workable, then, what model can be used to assimilate the various ethnic groups and their differences? Cultural pluralism is a very viable alternative. Within this model, groups retain elements peculiar to their heritage, but are still functional American citizens, with equal status with the Anglo-Saxon dominant group. Cultural pluralism is based on beliefs of equal opportunity for all people, respect for human dignity, and the recognition that one pattern of living is not good for everyone. Some believe that cultural pluralism is the true form of democracy.¹¹ It is right when Si Woo Chung states:

Cultural pluralism, where one simultaneously maintains the language, value, and custom of both cultures, may be optimal for an ethnic minority in America.

¹⁰Daisuke Kitagawa, Race Relations and Christian Mission (New York: Friendship Press, 1952) 74.

¹¹Young Pai, "Education as a Cultural Process," in Harold Hakwon Sunoo (ed.) Koreans in America (Fayette, MO: AKCS, Spring, 1977) 114.

The pluralistic model probably is the most desirable model for the Koreans in America.¹²

This pluralistic model is certainly the most receptive to allowing bicultural and bilingual differences. The writer has heard this pluralistic model likened to a salad bowl, where many ingredients together make a nice dish! This pluralistic model is in harmony with the goal defined in this project of encouraging bilingual education in order to preserve the Korean heritage.

BILINGUAL/BICULTURAL EDUCATION IN BIBLICAL AND THEOLOGICAL PERSPECTIVE

Language and the Gospel.

The language of the early church was adaptable. At first, the Jewish Scriptures were used. Then Christianity began to reflect the move into the world of the Greeks and Romans. Even with the closing of the new Testament canon, the theology and catechisms changed to meet changing language patterns. Teaching in the church was not difficult as long as there was a connection between the language of Christianity and culture.¹³ The experience of churches today is the same;

¹²Si Woo Chung, "Bilingual Needs of the Korean Immigrant Churches in Los Angeles" (Unpublished D. Min. project, School of Theology at Claremont, 1980) 21.

¹³Randolph C. Miller, The Language Gap and God (Boston: Pilgrim Press, 1970)

teaching is most effective when in the context of the listener's culture.

The Gospels embody both the words and actions of Jesus and the faith of the Christian community. Jesus was not an historical fact only to them, but a living, contemporary, human-divine man who needed to be talked of in contemporary terms. That way, the community of believers could best live in terms of Jesus' divine commission.¹⁴ Contemporary language that the listeners could respond to was necessary then for making Jesus a living reality; it is just as necessary now.

According to Moreau, Jesus and his disciples spoke Aramaic; it is still spoken in the Middle East today. Since Hebrew became a classical language, he believes that Jesus and his disciples spoke Aramaic only; they were not bilingual.¹⁵ Contrarily, Hellenistic Jews of the dispersion were probably bilingual, having perhaps adopted languages from the countries of their birth. As we see in Acts 2, the many assembled came together ". . . and were bewildered, because they were each one hearing them speak in his own language . . ." These Jews were:

Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pam-

¹⁴Ibid., 7.

¹⁵Jules Laurence Moreau, Language and Religious Language (Philadelphia: Westminster Press, 1961) 186, quoted in Chung, 14.

phylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs (Acts 2: 9-11).

Peter stood up and began to preach immediately after the miracle of each man hearing in his own tongue. There was no mention of translators, so it could be inferred that these men understood a common language outside their own native tongue. As Paul was a Jew first, then a Christian, it is speculated that he was bilingual.¹⁶

In the context of American society today, this same situation occurs. In spite of the dominance of English, there is a great number of minority groups speaking a native tongue. In the Los Angeles area, there are Chinese dialects, Korean, Japanese, Vietnamese, Cambodian, Spanish, Indian, etc. As the Gospel was given to each in his native tongue in Acts 2, it seems reasonable to assume that that would be best for today, as well.

The Gospel and Culture.

When we read, "For God so loved the world that He gave His only begotten Son. . ." (John 3:16), we must realize that God in His love is seeking man in the context of man's culture. The Gospel was not offered in a vacuum; specifically, it was revealed first to an ethnic group, the Jews, in a certain geographic location, Palestine, at a

¹⁶Moreau, 186, quoted in Chung, 15.

definite period of their history two thousand years ago. The Gospel cannot be proclaimed separately from culture.

God gave us the Gospel. Man gives culture. When the Gospel and culture meet, and if faith is generated, then Christianity is the result.¹⁷ On the other hand, the writer can see that the Gospel traverses culture. It moved from Palestine two thousand years ago into all parts of the world today. The Gospel is transmitted on the wings of culture. Acts 2 is the classical record of how the Gospel and culture became intimate partners.

The first missionaries to Korea learned the language, then communicated the Gospel in the people's native tongue. Those who heard with faith then began to relate the Gospel message to their culture. Their style of living changed in response to Christ's commands. We see that Christianity is given in the context of culture, and then transforms that culture. To the extent that Christians obey Christ's commands, their culture changes for the good.

The writer thinks that God entrusted to the Korean culture the Gospel of His Son, Jesus Christ, exactly as He entrusted it to the Jewish, Greek, Roman, German, American, Indian and other cultures of the world. The Gospel is a stranger in every culture that develops until it is accepted

¹⁷I would like to give credit for this insight to Mr. Munashe, who shared with me about African culture when we took the course, "Ministry in the Global Church" together in 1982.

by faith, and yet a stranger who continues to wander on from culture to culture, from generation to generation, calling all people to a newness of life in Christ.

According to Chan-Hie Kim, "Korean American Christians have created their own Christian life-style different from other Americans already in their native land, and it is their hope and desire to preserve it in this adopted land."¹⁸ The Gospel is planted in a culture; through this, the culture is transformed. As Korean immigrants we brought our own Christian lifestyle to America. Since we are in a bilingual context, it is necessary for the church to respond with bilingual education.

A Model of Biblical Bicultural Education.

The writer was impressed by young Daniel's story as a model of bicultural education. Roy Sano states that:

Acculturated, yet bicultural: Daniel was an exile living in a foreign land. He was one of the sojourners who was subjected to a Babylonian education. His mastery of their language, knowledge, and wisdom eventually surpassed their "brightest and best." Although he was deeply acculturated into the Babylonian ways he retained distinct elements of his Jewish heritage. This made him bicultural.¹⁹

¹⁸Chan-Hie Kim, "Biblical and Theological Basis of Korean-American Ministry." Roy I. Sano (ed.) The Theologies of Asian American and Pacific Peoples (San Francisco: Asian Center for Theology & Strategies, Pacific School of Religion, 1976) 377.

¹⁹Roy I. Sano, "Pilgrimage Toward a New Age: A Bible Study Guide," unpublished article presented to Asian American Convocation, "Asian American Pilgrimage" National Federation of Asian American United Methodists April 5-9, 1983, Chevy Chase, MD, 37.

Daniel's story parallels that of the Korean Christian immigrant in some ways. He determined to maintain his own language and heritage while in a foreign culture. Koreans, also, wish to maintain their language and heritage in the midst of assimilation into an adopted culture. Here is the role of bilingual education.

In the excerpt below, Roy Sano describes a Bible study on Daniel specifically for Asian-Americans. In this Old Testament example of faith in adverse circumstances, Sano encourages his readers to see parallels to their own life, such as a fuller meaning of identity and the dilemma of advancement in a society where one is not in control:

Stories about Daniel in his youth can broaden and deepen the identity and calling of Asian Americans regardless of their age. We will reflect on the possibilities of our fuller identities which we may have overlooked. We will also consider the wide variety of the courses of events in which we must weigh any advancement we enjoy in a society we do not control even though we manage it at various levels. That is, we must ask in particular why bicultural immigrants or exiles can be promoted at one point and yet at other points contend against evil designs from rivals in the host society or even suffer martyrdom. So much of these considerations of identity and scope of our calling are related to Daniel's faith that we will focus on the God he trusted.²⁰

Korean Christian immigrants, as Daniel did, must find their place, their meaning for existence as Christian immigrants in a new homeland. They need to search out their responsibilities, towards God, towards one another, and towards

²⁰Ibid., 38.

their new society.

Immigration Theology in the Korean American Context.

Biblical Basis of Immigration. According to Watanabe, there were six great immigration stories: Abraham to Canaan, Jacob to Egypt, Moses and the Exodus, the Israelites to Palestine, the disciples to Antioch, and diaspora to Europe.²¹

As God led all of these immigrants, so, too, we believe He will lead Korean Christian immigrants in their chosen land. For all of these Biblical immigrants, God had a certain mission, whether preservation of His chosen people or proclamation of His Gospel. So, too, we believe He has a specific mission for each Korean immigrant who will obey His voice.

Hyo Sup Choi speaks of the immigrant status and obedience of Mary, Isaac, and Joseph:

In order for Jesus' immigration in this world to be fulfilled, Mary's obedience was necessary. "Behold, I am the handmaid of the Lord; let it be to me according to your word" (Luke 1:38). Isaac planned to immigrate to Egypt because of a famine. But the Lord said, "Do not go down to Egypt; dwell in the land of which I shall tell you" (Genesis 26:2). Isaac simply obeyed the Lord and lived in Gerar which was the land of promise and immigrated to Egypt even though he was 130 years old and afraid of the Egyptians. Joseph too, went to Egypt when God said to him, "I will go down with you to Egypt, and

²¹Zenta Watanabe, Christian Faith Unknown (Tokyo: Jordan, 1975) 89-90, quoted in Hyo Sup Choi, "Faith and Life of the Immigrants in the Bible," in Kim and Lee, 129.

I will also bring you up again" (Genesis 26: 2). Moses' obedience to God made the exodus possible (Exodus 3:14-17).²²

Like Mary, Isaac and Joseph, as Christian immigrants, we have to find our own meaning in the foreign land. Also, we have to see God's calling because there is a responsibility as Christian immigrants in this country. This is a Biblical meaning of immigration.

Marginal Nature of Korean Immigrants. Marginality is being in between two cultures, not being wholly of one or the other. It is striving to be a member of a group in which one is only partially accepted. Sang Hyun Lee said that a marginal man is not only "in between" or "on the boundary" but also "outside," or at the periphery of the main group of a given society.²³ In this position, Korean immigrants, as a marginal people, can contribute to the United States as well as to their own society. He states again, "marginality in the sense of being 'on the border' or 'in between' (bi- or multi-cultural) is wilderness enough for anybody."²⁴

Marginal people are not totally assimilated economically, socially, or politically into the dominant society. Abraham was a marginal man, as was Joseph. Jesus, Himself,

²²Choi, 130.

²³Sang Hyun Lee, "Called to be Pilgrims: Toward a Theology Within the Korean Immigrant Context," in Kim and Lee, 39.

²⁴Ibid.

was a marginal man. Because of these Biblical examples, we feel that Koreans, as marginal members of American society, are also in a position to contribute positively to that society.

Sang Hyun Lee deals with the following key elements and questions of the Korean marginality:

- a) the true meaning of marginality: Does it have any positive meaning which can perhaps offset its negative dimensions? Is there God's purpose in our marginality?
- b) ethnicity: Ethnicity is the basis upon which many marginal persons in American wilderness are dehumanized.
- c) emigration: To emigrate into America involves marginalization. Should one still emigrate? Is there God's purpose in emigration?²⁵

What is God's purpose in our marginality, in our ethnicity, in our emigration? Such questions can lead a Korean immigrant to a positive view of his marginal status. In seeking a Biblical theology and a divine purpose of immigration and marginality, what is a potentially shattering experience becomes good, creative and productive.

The Jews, for example, are accustomed to encountering antagonistic surroundings and persecutions, yet they have been assimilated into the American national culture and have secured middle class status. Even though they have internal disputes on religious issues, they have established their own cultural ethos and have influence within the American society. This success story of the Jews is due to unconquerable reli-

²⁵Ibid., 42-45.

gious convictions and the constant awareness of their status as the "chosen people." This kind of moral and spiritual background of the Jewish people was the prime reason for their success in the history of immigrants in the United States as well as in other parts of the world.

The writer would like to address a specific problem, that of second generation marginality. Whether these Koreans are American born or immigrants from early life, they have a particular difficulty. Even if they speak English perfectly, they are not fully associated with American society because of skin color or heritage. Many parents will push their children to learn English that they might become fully acculturated into the new society. These parents, however, are often not aware of the difficulty of full acculturation and assimilation; they do not know about marginality.

Here is where the bilingual and bicultural programs, as well as direction, guidance and vision given by the church can be particularly effective. The church can encourage these marginal young people by assuring them of the Biblical basis for immigration, and the many examples of marginal believers in the Bible. God still works through a marginal person.

Pilgrimage. In this section the writer would like to reflect the reality of immigration as a process of pilgrimage. "By faith Abraham obeyed when he was called to go out to a

place which he was to receive as an inheritance; and he went out, not knowing where he was to go." (Heb, 11:8)

Koreans are living in a foreign land as "strangers and exiles"²⁶ like Abraham. Koreans came to the United States with strong hopes and various personal purposes such as for better education for their children, for better economic life, for freedom from the unusual political situation, and so on.²⁷

However, Koreans are not able to control their lives and solve their real problems, such as the language barrier, culture shock, value conflict, youth problems, and so on. In this sense, Biblical faith will be supportive for Koreans. God called Abraham and he followed God's calling without doubt or hesitation, because he had a dream and vocation as a pioneer for God's will. In other words, he became the first immigrant to be called by God to a pilgrimage. Korean immigrants are pilgrims who move restlessly and have a clear spiritual calling. They have a purpose; they have work to do in their new homeland.

D. T. Niles, who is an Asian Christian leader, states:

The work we do during our life on earth is always work that somebody else has done. We begin where they have left. . . There is a placard which hangs over all our work with a message that says, MOVE ON.²⁸

²⁶Ibid., 37.

²⁷This is a response from the questionnaire. See table 6.

²⁸Choi, 135.

CHAPTER IV

PROCEDURE AND METHODOLOGY

METHOD OF THE STUDY

The questions on the questionnaire have been used for those who are attending the Korean immigrant churches in the Los Angeles area.

There are 20 questions including mainly: 1) Length of residence in the United States, 2) Responsibility in the church, 3) Parents' interest in their child's school life, 4) Ability to respond to the school or teacher based on knowledge of English, 5) Ability of parents to understand correspondence from school, 6) Main motivation for coming to the United States, 7) Parents' employment status, 8) Length of work day, 9) Parents' working status, 10) Parents sharing time with child, 11) Parents using language with child at home, 12) Methods of Korean language education, 13) Needs of Korean language education, 14) Learning method of Korean language and culture during vacation, 15) Needs of child's Korean speaking ability, 16) Language priority in the church school, 17) Needs of Korean language education in the church, 18) Satisfaction with the present Korean language education program in the church, 19) Family worship service with child, 20) Parents' preference for child's Korean language education.

During October of 1983, the questionnaires were distributed by ministers to the members of the Korean immigrant churches in the Los Angeles area. Most are Methodist churches.

Three hundred copies were sent out through the ministers, but 230 questionnaires (76.6%) were returned.

The scoring was calculated with the percentile based upon all of the responses. The percentile was rounded off to the nearest percentage point.

SAMPLING COLLECTION

Following is a brief description of each church included in the sampling, including its location, membership, and the number of responses from each. Wilshire United Methodist Church was established five years ago under the leadership of Dr. Chang Soon Lee, who graduated from the School of Theology at Claremont. It grew from 30 members to 400, including church school children. The writer believes the rapid growth is due to the minister's leadership and to a good location. Also, they have an excellent relationship with the host church, Wilshire United Methodist. This church was interested in furthering the ministry to Koreans, and opened their facilities for Korean services and activities. The church is located at 711 S. Plymouth in Los Angeles. 43 responses.

Los Feliz United Methodist Church was established

about seven years ago. The Rev, Dong H. Kim began the church, and its pastor now is Rev. Sun Sik Yoon. The membership is 120, meeting at 1905 N. Kenmore Ave. in Los Angeles. 19 respondents.

The Korean Central United Methodist Church is about fourteen years old. It was begun under the leadership of Rev. Eung Kyun Lee. This is the oldest of the surveyed churches; the writer served at this church as associate and minister of education until moving to his present church. There are about 500 members, including the church school. They meet at 420 E. 20th St. in Los Angeles. They have their own church buildings. After Rev. Lee's transfer to Hawaii, Rev. Jeon Shoung Park took over as senior pastor. 52 responses.

The next three churches were selected because they were not in the Los Angeles area; however, they share the common problem of Korean language education for the second generation. Their senior pastor or minister of education is now attending the School of Theology at Claremont. Orange First United Methodist Church was established four years ago under the leadership of Dr. Eunseop Ahn. There are 180 members, meeting at 1025 W. Memory Lane, Santa Ana. 22 responses.

First United Methodist Church in Glendale was established about six years ago, under the leadership of Rev. So Young Jung, with thirteen members. Now there are 200

members. The church is located in a well-to-do neighborhood; the members generally have moved out of Korea Town and have bought their own homes. This church, also, has good leadership and a good relationship with their host church, which was interested in Korean ministry. This church, along with Wilshire United Methodist Church, is a model of harmony and a good working relationship between Korean and Caucasian churches. 33 responses.

West Covina United Methodist Church was established four years ago under Dr. Sang Il Kim. The pastor now is the Rev. JoonShoung Park. Membership is 80, including school age children. They meet at 718 S. Azusa Ave. in West Covina. 23 responses.

The writer included a survey of a different denomination in order to illustrate the shared common problem of the role of the Korean immigrant church in bilingual education. Hae Ram Presbyterian Church was established about seven years ago, under the leadership of Dr. Chang Sik Lee, who received the Doctor of Ministry from the School of Theology at Claremont. There are 280 members, including church school children. The location is 1640 W. Corodova St. in Los Angeles. 23 responses.

A total of 230 responses was collected from parents in these churches. Fortunately the writer attends a regular Monday ministers' Bible study at Los Feliz Church. The questionnaires were distributed to the pastors at the Bible

study, and they brought back the completed questionnaires to the writer.

DATA ANALYSIS

Table 1

Length of Residence in the United States

<u>Length</u>	<u>Number of Families</u>	<u>% of Families</u>
1 - 2 years	20	8.7%
3 - 5 years	50	21.8%
6 - 10 years	85	37.0%
11 - 15 years	60	26.0%
over 15 years	<u>15</u>	<u>6.5%</u>
Total	230	100.0%

Table 2

Responsibility in the Church

<u>Responsibility</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Minister	14	6.1%
Elder	20	8.7%
Exhorter	30	13.0%
Deacon	90	39.1%
Choir Member	15	6.5%
Church School Teacher	10	4.3%
Others	<u>51</u>	<u>22.2%</u>
Total	230	100.0%

Length of Resicence in the United States
and Church Membership

As Table 1 shows, about 70 percent of the respondents stated they had resided in the U. S. for six years or more, and about 30 percent stated they had been in the U.S. between one and five years. About 6.5 percent had been in the U. S. for fifteen years or more.

As Table 2 shows, over 70 percent of the respondents had some kind of responsibility in the church, such as minister, elder, exhorter, deacon, choir member, or church school teacher. About 40 percent of the respondents indicated responsibility as deacons in the church.

Parents' Concern for their Child's School Life.

As Table 3 shows, over 50 percent of the respondents expressed their concern for a child's educational process. Among respondents, 52.2 percent always look over their child's school work and 34.8.percent sometimes look over it. As Table 4 shows, school-home contacts are initiated by the mother rather than the father. A little over 70 percent of the respondents stated that the mother or both parents have contact with the teacher and school. As Table 5 shows, more than 85 percent of the respondents expressed English ability sufficient to understand official letters from the school.

Table 3

Parents' Interest in Their Child's School Life

<u>Interest</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Always	120	52.2%
Sometimes	80	34.8%
Not Very Often	30	13.0%
	<u>230</u>	<u>100.0%</u>

Table 4

Ability to Respond to the School or Teacher,
Based on Knowledge of English

<u>Responses</u>	<u>Number</u>	<u>% of Number</u>
Father	45	19.6%
Mother	85	37.0%
Both	79	34.3%
Other	21	9.1%
	<u>230</u>	<u>100.0%</u>

Table 5

Ability of Parents to Understand Correspondence from School

<u>Ability</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Yes	196	85.2%
No	34	14.8%
Total	<u>230</u>	<u>100.0%</u>

Table 6

Major Motivation For coming to the United States

<u>Priority</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Child's Education	80	34.8%
Better Economic Life	44	19.1%
Political Security	28	12.2%
Others	78	33.9%
Total	<u>230</u>	<u>100.0%</u>

Table 6 shows 34.8 percent of the respondents moved to the United States in order to educate their children. Nineteen and one-tenth percent came for a better economic life and 12 percent came for political security.

Table 7
Parents' Employment Status

<u>Status</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Self-Employed	152	66.1%
Employee	78	33.9%
Total	<u>230</u>	<u>100.0%</u>

Table 8
Length of Working Hours a Day

<u>Length</u>	<u>Number of Hours</u>	<u>% of Hours</u>
Less than 8 hours	14	6.1%
8 Hours	106	46.1%
8-10 Hours	83	36.1%
Over 10 Hours	27	11.7%
Total	<u>230</u>	<u>100.0%</u>

Present Parents' Working and Employment Status

As Table 7 shows, about 66 percent of the respondents stated that they are self-employed and 34 percent as employees. In terms of working hours, Table 8 shows about 46 percent stated 8 hours, 36 percent are working over 8 hours, and 12 percent of respondents are working over 10 hours a day.

Table 9

Parents' Working Status

<u>Status</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Husband Only	36	15.7%
Both Working	175	76.0%
Full-time Husband and Part-time wife	19	8.3%
Total	<u>230</u>	<u>100.0%</u>

As Table 9 shows, about 76 percent stated that they are both working. Over 15 percent say husband only works, and 8 percent of the respondents work full-time for the husband and part-time for the wife.

Table 10

Parents' Sharing Time with Child

<u>Time</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Less than 1 Hour	46	20.0%
1-3 Hours	105	45.7%
Over 3 Hours	70	30.4%
Not Very Often	9	3.9%
Total	<u>230</u>	<u>100.0%</u>

Table 11

Parents Using Language with Child at Home

<u>Language</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Korean	105	45.7%
Korean and English	88	38.3%
English	37	16.0%
Total	<u>230</u>	<u>100.0%</u>

Parent-Child Relationship at Home

As Table 10 shows, about 46 percent of the respondents stated that they have 1-3 hours sharing time with their child a day, and 20 percent have less than 1 hour. About 30 percent are spending 3 hours a day with their child at home.

As Table 11 shows, about 46 percent of the respondents are able to communicate with their child in Korean, 38 percent use both Korean and English, and about 16 percent communicate in English only.

Table 12

Methods of Korean Language Education

<u>Methods</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Church Language School	88	38.3%
Weekend Korean School	20	8.7%
Home Teaching	94	40.9%
Do Not Know	28	12.1%
Total	<u>230</u>	<u>100.0%</u>

Table 13

Needs of Korean Language Education

<u>Needs</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Maintain Korean		
Culture and Roots	179	77.8%
Because Korean Parents	43	18.7%
Does Not Know	8	3.5%
Total	<u>230</u>	<u>100.0%</u>

Methods and Needs of Language Education for Children

As Table 12 shows, more than 80 percent of the respondents stated that their children must learn the Korean language at the church or at home.

Table 14

Learning Method of Korean Language and Culture During Vacation

<u>Method</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Mother Country Visiting	94	40.9%
Korean Summer School	72	31.3%
Teaching at Home	46	20.0%
Does Not Know	18	7.8%
Total	<u>230</u>	<u>100.0%</u>

Table 15

Needs of Child's Korean Speaking Ability

<u>Needs</u>	<u>Number of Parents</u>	<u>% of Patents</u>
Yes	214	93.0%
No	0	0.0%
Does Not Know	16	7.0%
Total	<u>230</u>	<u>100.0%</u>

As Table 15 shows, 93 percent stated that their children must speak Korean fluently. As Table 13 shows, almost 78 percent stated that their children must maintain Korean culture and roots. As Table 14 shows, about 41 percent stated that mother country visiting is important for their children, and 32 percent stated that Korean summer school is meaningful for their children's education, too. On the

other hand, 20 percent stated that home teaching is effective, also

Table 16

Language Priority in the Church School for Children

<u>Priority</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Korean	32	14.0%
English	4	1.7%
Korean and English	194	84.3%
Does Not Know	0	0.0%
Total	<u>230</u>	<u>100.0%</u>

Table 17

Needs of Korean Language Education in the Church

<u>Response</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Strongly Agree	192	83.5%
Agree	24	10.4%
Does Not Know	14	6.1%
Total	<u>230</u>	<u>100.0%</u>

Responsibility of the Church for Language Teaching

As Table 16 shows, about 84 percent of the respondents felt that the church must teach their children in English and Korean, about 14 percent preferred Korean. As Table 17 shows, about 84 percent strongly agreed and about 10 percent agreed that the church holds responsibility for teaching the Korean language to their children.

Table 18

Satisfaction of the Present Korean Language
Education Program

<u>Response</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Satisfied	29	12.6%
Needs Some Change	147	64.0%
Does Not Know	54	23.4%
Total	<u>230</u>	<u>100.0%</u>

Table 19

Family Devotion with Children

<u>Response</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Yes	40	17.4%
No	72	31.3%
Sometimes	118	51.3%
Total	<u>230</u>	<u>100.0%</u>

Table 20

Parents' Preference for Child's Korean
Language Education

<u>Methods</u>	<u>Number of Parents</u>	<u>% of Parents</u>
Teaching at Home	118	51.3%
Church Language School	84	36.5%
Weekend Language School	15	6.5%
Does Not Know	13	5.7%
Total	<u>230</u>	<u>100.0%</u>

Family Worship Service

As Table 19 shows, almost 60 percent felt that family worship is important for their children's education. As Table 20 shows, more than 50 percent stated that home is

a teaching place for their children, and 37 percent stated that the church is the effective place for Korean Language education

ASSESSMENT OF FINDINGS

The data generally support the writer's contention that bilingual, bicultural education is a task that should be undertaken by Korean immigrant churches.

When Tables 1, 2, 16, 17, and 18 are looked at together, one finds that the respondents are all fairly recent immigrants (within ten years), who take an active part in their church activities. They feel the church should participate in teaching their children the Korean language. A large majority, 84 percent, wish the Korean church to be bilingual. Almost 84 percent strongly agree that the church has a responsibility for teaching Korean to their children. The need for changes and improvements in the church's programs is indicated by 64 percent of the respondents noting dissatisfaction with the programs as they are now. These parents are actively interested in their churches, but are willing to see changes, a not surprising attitude for people who were forward-thinking enough to immigrate for the betterment of their children.

The data from Tables 7, 8, and 9 reveal that, as the writer stated previously, Korean immigrant parents are working many hours to survive economically and support their

families. Seventy-six percent of the wives are working, and 66 percent of the respondents are self-employed. (According to the writer's observation, Koreans are more comfortable when self-employed because the problems of language and cultural difference with employers or fellow workers are avoided). It is easy to recognize that in families where the wife is working or the father or mother is self-employed, work makes great demands on the time and mental and physical energy of the parent. Table 10 reveals that 46 percent of the parents spent more than one hour sharing with their child, while 30 percent spent more than three hours. Given the routine of normal family life, this is little time in which to train a child in his Korean heritage or language. Even under these adverse conditions, Table 20 shows that the parents still feel that home is the best place to pass on to their children their Korean language and culture.

Table 6 indicates the importance of the children's education to Korean parents. Over 34 percent listed their main priority for immigrating as desire for children's education. This was a desire of other respondents, as well, but their first priority was either to better their economic life or to achieve political freedom. Even given the working status of the parents, Table 3 shows that 52 percent always showed interest in their child's school life, and 35 percent sometimes did. This percentage is expected, since a majority felt education was an important enough reason to immigrate.

Tables 4 and 5 indicate that 20 percent of the Korean fathers and nearly double that amount of mothers are able to respond in English to the school or teachers. Mothers, generally, are the ones to carry on school business, as is the case in the American culture. Eighty-five percent showed proficiency in English to the extent that they understood correspondence from the school. Many recent Korean immigrants are highly educated, themselves. Many have had some training in English before they immigrate. This would help explain their ability to correspond with the school, and their interest in their childrens' education.

In spite of this ability to get along in English, a high percentage of parents either speak only Korean or are bilingual at home. Table 11 shows that 46 percent speak Korean only, a surprisingly high percentage. Thirty-eight percent are bilingual at home, speaking English and Korean. The parents' insistence on Bilingual education is not surprising, then. Almost 78 percent want their children to have Korean language education so that they might maintain their Korean culture and roots, as Table 13 shows. Many are in favor of their children visiting the mother country or attending Korean summer school in America to further this goal, as shown by Table 14.

The writer's purpose in asking the questions related to family worship was to indicate two things: first, the chance for Korean parents to teach and share with their

children in Korean during such a family service. Second, through the worship service, parents can fulfill their responsibility to train their children in Christianity, to help them find a closer relationship with God. The writer himself has family worship with his seven year old son, singing Korean hymns, praying and reading the Scriptures in Korean. This fulfills the two purposes of providing Christian training and bilingual training very well .

CHAPTER V

ROLE AND CONTRIBUTION OF KOREAN BILINGUAL/BICULTURAL
EDUCATION IN THE KOREAN IMMIGRANT CHURCH

THE ROLE OF THE RECENT KOREAN IMMIGRANT CHURCH

The Church as a Self-Help Center.

The Korean immigrant church plays a major role in the spirit of providing help to meet the needs of others. Their charity originates in their faith. Newcomers, before they turn to the greater society for assistance, will naturally seek aid from among their own ethnic group.¹

The writer's main source for this section was his own experience as director of the Korean American Methodist Self-Help Center. This center was established in 1974 under the auspices of the Korean Methodist churches of the Los Angeles area. The main purpose of the center is three-fold: 1) Development of the Korean American community, 2) Social services for newly arrived immigrants, and 3) Youth work, specifically the development of leadership and prevention of problems and delinquency. Having been involved since 1977, the writer became the director in 1980, serving until Sep-

¹Soon Il Kim, "Problems of Immigrants in Society and the Role of the Church with Reference to the Korean Immigrant Community in America," in Sang Tae Hahn (ed.) Korean Observer (Seoul: Academy of Korean Studies) 427.

tember, 1983.

The Center's activities include a social welfare center, counseling, senior citizen programs. Of special need was help for newly arrived immigrants. Beginning at the airport, the church members or pastor arranged for housing, jobs, drivers' licences, etc. Also, the pastor served as counselor, interpreter, guardian, guarantor. Such help was indispensable for newcomers.

The Church as Preserver of Cultural Heritage.

Early immigrants, as well as newcomers, become acculturated in their new society. Often, the values of their old cultural heritage are lost or blurred, and immigrants often fail to realize their loss of cultural identity.

This loss can be avoided; cultural education can be provided by the Korean church through many types of activities. Korean hymns, wearing of national costumes and sharing Korean food, reading Korean Scriptures all contribute to maintaining the Korean culture. The church can be a stay against materialism by reminding its people of their Korean pride and traditional values.

The church can help an immigrant find a balance between his new culture and his old culture. By focusing on Korean culture, while teaching important and universal truths, the church enables an immigrant to better adapt to his American identity. Failure to find a cultural balance

results in many first and second generation immigrants becoming degraded and demoralized.

The Church as a Bridge over the Gap.

In every Korean church, there is a generation gap between the Korean-born adults and the second generation youth. Within a church setting, these two groups can be encouraged to understand their differences and achieve some harmony, and thus the church becomes a bridge over the gap.

There are several ways that bridging the gap can be accomplished in the church setting. Besides dialogue between groups, the pastor and other members can listen sympathetically to problems, the teaching of the Scriptures can be focused on harmony, members can strive to help one another. By far the most effective way to bridge the gap, however, is through bilingual and bicultural education. The youth are exposed to Korean people, customs, language, values. The Korean-oriented adult is exposed to American people, customs, language, values. This communication between the groups is the most effective bridge over the gap.

THE EFFECTIVE METHODS OF A POSITIVE APPROACH FOR KOREAN BILINGUAL EDUCATION

A positive approach to learning a language is a definite must. Results are achieved quickly, with less effort and more fun with a positive approach.

It Can Be Fun!

A learner's fears of complex, new sounds, new structures, and new meanings can hinder his learning ability.

Thomas and Elizabeth Brewster have a helpful approach:

You can successfully learn another language. Successful language learners — both children and adults — begin with an underlying knowledge that a language is learned rather than taught. And they know how to take advantage of the abundant resources available to them.² These resources are the people who speak the language.

Those who are teaching bilingual education in a church school can benefit from having a positive approach themselves, then infecting their students with the same attitude.

If Others Can Do It. . .

It is a fact of life in Europe, for instance, that people know two or three languages. Geographically, this is a necessity. So other people, and in many other countries outside of Europe, must be bilingual or trilingual, and they don't complain! Larson and Smalley comment:

While previous experience and formal education are very important to every language learner, it is essential for him to realize that the world is running over with bilinguals who may have scarcely seen a pencil, much less used one for learning another language. Basically, if a person needs and sincerely wants to learn the lan-

²E. Thomas and Elizabeth S. Brewster, Language Acquisition Made Practical (Colorado Springs:Lingua House, 1976)
1. Quoted in Lyman Earl Reed, "Preparing Missionaries for Intercultural Communication: A Bicultural Approach" (unpublished Doctor of Missiology Dissertation, Fuller Theological Seminary, 1983) 68.

guage of a new community in which he lives, he will be able to do it, whether young or old, with or without a formal program of study.³

This attitude is part of a positive approach toward learning Korean. Others have done it; you can, too!

Motivation.

Without motivation, a student finds it difficult to learn anything. This is true of bilingual education in the Korean church. Larson and Smalley state:

It is motivation that determines ultimate proficiency in a second language, motivation usually fired by the recognition that one language is not enough, motivation for at least a token degree of dealienation, or if not dealienation, some more utilitarian purpose like a better job, scholarly interest, or even the power to exploit.⁴

The teacher in a bilingual school will need to develop interest in the subject; perhaps such interest will be inherent, if not, the variety and availability of interesting Koreans and the opportunity to use the Korean language can be a motivator.

Aptitude for learning language is a factor, but not the key. Students in a bilingual education course, whether child or adult, need not be concerned about their ability to learn the language. Consider what Barney and Larson say:

³Donald N. Larson, "Cultural Static and Religious Communication," Evangelical Missions Quarterly 3: 1 (1966) 20. Quoted in Lyman Earl Reed.

⁴Ibid. 4, Quoted in Lyman Earl Reed, 70.

Three things affect getting a new language well: (1) aptitude, (2) motivation, (3) opportunity to learn. Aptitude is God-given; motivation comes from within; the mission must arrange opportunities to learn. Aptitude is least important. People with very low aptitude can learn if they are motivated. At the same time, people with very high aptitude test scores may fail miserably at language learning because they lack motivation.⁵

A very important factor is the student's will, his decision to "go for it!" He must make a choice: learn or not learn. When he chooses to learn the language, that decision can carry him through ups and down, feeling like learning and not feeling like learning. As Thomas and Elizabeth Brewster explain, "Motivation is a determination which results in a decision of the will - 'I will learn.' The 'I will' is far more important in language learning than the 'I.Q.'"⁶

Learn by Doing.

Learning by doing is the best method for learning a language. Nida states:

The scientifically valid procedure in language learning involves listening first, to be followed by speaking. Then comes reading and finally the writing of the language.

⁵Linwood G. Barney and Donald N. Larson, "How We Can Lick the Language Problem," Evangelical Missions Quarterly 4:1 (1967) 36 Quoted in Lyman Earl Reed.

⁶Brewster and Brewster, 2.

⁷Eugene A. Nida, Customs and Culture (New York: Harper & Row, 1954) 21, quoted in Lyman Earl Reed, 79.

In a Korean bilingual course, the teacher must involve the student in speaking. After all, one of the intentions of bilingual education is personal communication, so the spoken language is of utmost importance. Students, young or old, must be encouraged to go ahead and try; making mistakes is common to everyone. Nida again makes a practical comment:

Language learning means language using. A person never learns to play the piano simply by studying the mechanism of the instrument, observing the manual skill of others, and learning how to read music . . . to learn to speak, one must speak. One of the most common errors in language learning is the failure to practice learning . . . He must get out where the language is spoken and where he can speak.⁸

Students need to practice their new skills with Korean speakers. This is a little frightening, perhaps, but is the best way to learn.

SOME PRACTICAL CONTRIBUTIONS OF KOREAN BILINGUAL/BICULTURAL EDUCATION

Korean Bilingual Summer School for Elementary Children.

The writer has worked at the Korean American Methodist Self-Help Center as director. The center was initiated and has been operated by the Korean United Methodist churches in the Los Angeles area since 1974. As a part of the program, the Center has been conducting Korean Summer School for ele-

⁸Ibid., 27.

mentary children since 1978. Approximately 150 children are involved in this program every year.

During the summer vacation, Korean elementary children are isolated from their parents and their American peer group because most parents must work overtime. In order to contribute to the Korean immigrant community, the center has been doing 6 weeks of bilingual summer school for these children.

Classes are held Monday through Friday for about five hours a day. The first period deals with the Korean language and the study of Korean history and culture. The next period is devoted to special activities such as Korean fan dancing, Tae Kwon Do, sports, music, drama, and so on. The most meaningful event is performance. We invite all of the parents to share our learning and teaching.

In several other ways, the school respects and sustains Korean values. For example, classrooms are named for Korean national flowers. Teachers and children are required to speak Korean during Korean class hours. All the teachers in the school are fluent bilingual speakers and have an average of three years teaching experience in this school. There is a strong focus on Korean values, culture, and language, and the exposure to this specialized curriculum is exciting.

This program is supported by the Korean United Methodist churches in the Los Angeles area. Also, the Korean

Central United Methodist Church, where the writer was working as a Minister of Education, provides facilities for this program. The writer has been involved in this program since 1978 as supervisor. Through this program many Korean children find their own identities and improve self concepts by learning and doing things which are part of the Korean language and culture. Mr. Kang, who is one of the parents of summer school students, mentioned that:

First of all, I would like to express my deep appreciation to all teachers. I have two sons who were born here. I sent them the Korean bilingual summer school since 1978. Because they learned Korean language and Korean culture through the program. They can write a letter in Korean language to the relatives in Korea.

Mr. Kim also mentioned that:

My two children certainly do not know about the Korean bow to the elders. They said just "Hi!" or "Hello!" However, they can bow with Korean language and Korean custom. I am so happy this kind of attitude for them. I appreciate the Korean bilingual summer school teachers.¹⁰

In this sense, the program is contributing to the Korean community. The writer hopes that the support of the Korean immigrant local church continues morally and financially. The writer believes that Korean elementary school children can improve their knowledge of the Korean language and culture through this program.

⁹The writer had a personal interview with one of the parents of the Korean Bilingual Summer School.

¹⁰This is a part of a letter from one of the parents of the Korean Bilingual Summer School.

Summer and Winter Camp for Korean Youth and Young Adults.

The center provides summer and winter camps for Korean youth and young adults through the support of the Korean immigrant churches in the Los Angeles areas. Korean young people have particular problems including finding an identity within the background of two different cultures, Korean and American. Some totally reject Korean ways, and this serves to isolate them from their families and their own culture.

In this perspective, the center has been operating summer and winter camp for Korean young people since 1975. Through this camp program they can find their own identity as Korean-Americans and learn the Korean culture and language, too. The program provided is bilingual from them. Every church is interested in this program and support it morally and financially. The writer planned the camp for the summer of 1983 at the C.C.C. campground in Big Bear. Approximately 200 young people were involved that summer.

Mother Country Visiting Summer School.

According to the writer's own experience, this is one of the most meaningful programs for bilingual and bi-cultural education. There is regularly a community-sponsored Mother Country Visiting Summer School Program for different age levels in the Korean community. The writer sends his own son yearly as part of the program. Recently, according

to the "Korea Times, Los Angeles Edition," the Ministry of Education in Korea announced a Language Summer School for overseas Korean children.¹¹ Obviously, enough Korean parents are interested in the education of their children in Korean language and culture to warrant such a government project.

Due to the high cost of community or government sponsored programs, most parents cannot afford to send their children to Korea. The writer would like to propose a church exchange program that would first keep the costs down, and second, provide a Christian atmosphere for visiting students. The Korean Methodist headquarters and the Korean Methodist Caucus in Los Angeles could arrange exchanges between church-member families. The American-Korean child would live in a Korean Christian home, absorbing culture and language the best way. Young people need to learn some things that they can get only in the home land.

The Korean-American child, when visiting Korea, is faced with adjusting from the American culture of his childhood to the environment of the land from which his parents come and for which his education was intended to fit him. This very factor is one important reason why many parents prefer to have their children educated in a school as much like

¹¹Han Kuk Il Bo (The Korea Times) Los Angeles Edition (February 25, 1984).

those in the homeland as possible. Through this program, the Korean younger generation, particularly those who were born here, will understand and learn directly and indirectly about Korean culture and language in terms of audio-visual education.

Korean Language School in the Local Church.

There are approximately 400 Korean immigrant churches in Southern California. Many of them have established Korean language classes or schools in the local church. According to Dong-A Daily News, there are 65 such schools in Southern California.¹²

The writer is going to introduce several models of language schools in the Korean immigrant churches of the Los Angeles area. This information was gathered by personal visitation.

Oriental Mission Church: Time - Every Sunday, 1:30-4:00 p.m. Attendance: From kindergarten to 6th grade, 200 children are involved with 20 teachers. Curriculum: Korean Language, Korean Songs, Culture, History and Tae Kwon Do, etc. Tuition: \$10.00 per semester. Material Korean Language Education by the Korean Consulate.

Los Angeles Baptist Church: Time - Every Sunday, 5:00 - 6:00 p.m. Attendance: From first to seventh grade,

¹²Dong-A Il Bo (Dong-A Daily News) Los Angeles Edition (February 18, 1983).

seventy children and twenty teachers are involved. Curriculum: Korean Language, Arts, Music. Tuition: \$20.00 for three months. Material: combined from the Korean Consulate and materials printed in USA.

Philadelphia Church: Time - Every Saturday, 10:00 a.m. - 1:30 p.m. Attendance: From kindergarten to Junior High, 100 children and 8 teachers are involved. Curriculum: Korean Language, Culture, Traditional Music, and Dance. Material: Supplied by the church.

Young Rak Church: Time 1) Every Saturday, Korean Language School, 9:30 a.m. - 3:30 p.m. 2) Sunday Korean Language school, 12:10 - 3:10 p.m. Attendance: Weekend school - from elementary to Senior high, 60 children and 20 teachers are involved. Sunday Korean Language school: From Junior high, 120 children and 30 teachers are involved. Curriculum: Korean Language, Culture, Arts, Drama, Spanish, and special activities. Tuition: \$21.00 per semester for weekend school and no charge for Sunday School. Material: Combined self supply and Korean Consulate materials.

Korean Central United Methodist Church: Time - Every Sunday, 10:00 - 11:30 a.m. Attendance: From first grade to Junior high, 50 children and 7 teachers are involved. Curriculum: Korean Language, Culture, and Tae Kwon Do. Tuition: No charge. Material: Korean Language Education by the Korean Consulate (3 levels).

This is a really meaningful program for second gen-

eration Koreans. Historically, Korean immigrants have established Korean language schools for their children's education. The goal of Christian education must be bilingual education even though the church has difficulties in terms of material, teachers, and curriculum.

Regular Family Worship Service.

The greatest heritage parents can give their children is the memory of parents who love the Lord and worship Him in their daily lives. This is most effectively recorded through family worship when the children become acquainted with the Bible, develop reverence and prayer, gain direction for the day and fortification against sin, comfort and hope for the future, and preparation for temptation and the crises of life. The family that prays together is united in a way that backs up its education and the message of the church.

Just as regular meals are necessary for physical strength and stamina, so daily devotions are necessary for a strong Christian life and testimony.

Young people are looking forward to a vocation, their own homes in the future, and a significant life. They can find guidance for their lives in God's Word if they are shown how.

The first home was established because God realized that Adam was not complete alone. He needed a helper

(Gen. 2:18-24). This is the plan on which the Christian home is built. Christ is central and all the members live for and serve one another because they are happiest when they love and make each other happy.

Christian parents have the responsibility of maintaining a vital individual and personal relationship with God, first of all. The solid foundation for a christian home is putting faith in God into everyday practice.

Children are great imitators. This is the way they learn. They reflect the most outstanding characteristics of those about them, which may or may not be the characteristics others would hope to have followed. Parents who possess the fruit of the Spirit will do much to impart to their children proper Christian attitudes.

This family worship program also comes from my own experience with family Christian education and Korean language teaching. Sometimes parents have a more difficult time teaching and worshipping with their children than a teacher would because of the emotional factors involved.

Also, most Korean parents work overtime and weekends. They don't have enough time to stay with their children. Even though Korean parents are in an unusual situation, the writer strongly suggests regular family worship services that are bilingual. Through these worship services, they can encounter each other in terms of a parent-child relation-

ship that is loving, and they can maintain their own faith as well as the Korean language, heritage, customs, and culture.

THE REAL ASSIGNMENT OF KOREAN LANGUAGE EDUCATION¹³

It was shown by the writer's survey of Korean parents that a majority of them feel the best place to learn the Korean language is at home. The following section is included, therefore, to give some information on teaching at home. The writer was privileged to hear Dr. Park speak at Claremont in 1978. The following is a translation of a part of his lecture.

There is still an assignment of effectively educating the future generations of Koreans in American society. Of course, there must be good schools, good teachers, and good programs that are effective. However, there is a place where education can come naturally and without any burden: home. Only the method and educational skill will be the factors.

Education cannot exist apart from life because life itself is an education. Even though home is the best school,

¹³This section is a translation of a part of Chang Hae Park "Mi Kuk Mun Hwa Sok Ae Suh Eui Han Kuk In 2 Se Wa Han Kuk uh Kyo Uuk" (Korean Second Generation and Korean Language Education in American Culture) lecture presented at Claremont, 1978.

we seldom think of it as one. Though we are the best teachers for our children, we do not know it.

The parents know more about their children's educational growth than anybody else. As we all know, with will and effort, good education can be had at home. Therefore, we must undertake educational programs with good plans. When educational growth is carefully observed from the time the baby learns how to speak in its mother's arms, it could benefit both sides. Parents can develop into good educational planners.

Although many do well until the children enter the nursery school, they usually give up on education after that. Some parents try to learn English from their children and therefore turn their home into an English-speaking home. Patience and persistence are absolutely necessary. Language education requires patient and persistent teachers. In addition to the above, there must be effort and intelligence on the part of the children.

Now let us take some home education methods as examples. Of course, there are many methods, but all cannot be mentioned here.

Letter: Write a letter that you want your children to learn: "7", then post it and pronounce it to them.¹⁵

¹⁵These are Korean consonants which are pronounced Gee Yuhk, nee un, and dee gut.

Next day, do the same for "ㄴ" and then "ㄷ" and so on. However, if the child has keen ability to distinguish and to learn quickly, then a faster pace should be used.

Vocabulary: In teaching vocabulary, one should start with objects that children can easily identify. For example, write "door" on a card and stick it on a door so that whenever the child passes through it he will be reminded. When children pronounce it, show them exactly how they must position their lips so that they can pronounce it in Korean style. Since they are used to speaking English, it might be a little difficult, but with love and patience, they can emulate quickly. The parents should provide an environment where the children will not be bored.

Sentence: On each card, write a word. When the children learn all the words, put them together to make a sentence. Since they know all the words, they can read the sentence made up of cards.

This method is very simple. However, the fastest way for a child to learn the language is to draw attention effectively through good environment and good parent-teachers. By blending in with a child's interest and making the environment bright, one can enlighten even a small child. We must not forget that children, by using their hidden talents, are in a constant state of learning.

In language education, pronunciation is the most important part. Grammar can be taught slowly and patiently.

However, the pronunciation is something we cannot see. It can be heard only through the ear and, therefore, may require some time to master. Good teachers should patiently repeat phrases over and over again until the child can pronounce them with ease. In this writer's opinion, the linguistics teachers have the most difficult time. Teachers must work with the conviction that they are helping someone grow in a new culture.

If the child is already speaking Korean at home, then vocabulary expansion and correct grammar usage should be encouraged. The conversation at home should be done in Korean. The parents should try different teaching methods, by themselves, or in coordination with the community to bring effective results.

Children must be left free to express themselves. As an energetic parent-teacher, one should strive to learn more and search for effective ways that can lead to satisfactory results.

On the other hand, the "Korean language school" is important to teach the Korean language. We must hire well-equipped teachers, preferably experts in linguistics, under the goal of planting a national identity into the hearts of children. Therefore, the teachers must have complete knowledge of Korean grammar. They should also possess the skills needed to effectively educate the children. Hence, we must precisely plan and examine all the problems before

starting out on a project like a language school.

Finally, we have the problem of finding good teaching materials. Of course, good teachers can run a class without any texts. However, in general, we should have some texts that were written after careful study of our children's current environment.

For our children and for our future generations, the parents and the teachers must work hard for effective education. We must work together and help each other use our environment to our advantage. Especially, we must rid ourselves of misunderstanding and dissatisfaction.

We should direct our children so that they can use their time and energy to the best advantage and for a successful future.

As was mentioned before, there is a large environment called the United States when speaking to children. They learn English in this environment. If this learning process is somehow impeded, we must create a new environment so that their command of English can be just as good as that of children born in this country. At the same time, Korean schools and homes must serve as a good environment so that their command of Korean will not be impaired. Also, we must take into account that, when children grow up, they may want to move back to Korea, just as their parents moved here in hopes of making a better life.

In addition, in a multi-cultural society like the

United States, we must be proud to be the descendants of a rich and fine culture.

Language is the way to the world.

Language makes people act like warm human beings.

Language makes nations and provides the way of maintaining national culture.

Language is the bridge between culture and culture.

Language is the core of culture.

CHAPTER VI

CONCLUSION

In this chapter, the writer will summarize the project and make some suggestions for the effective role of the Korean immigrant church in bilingual, bicultural education.

Chapter two looks briefly at the history of Korean immigrants in Los Angeles, beginning with the first immigration in 1903. Early in their history, Korean immigrants began establishing neighborhood churches and finding them to be centers not only for worship but for companionship and maintenance of their heritage.

New problems have arisen for recent immigrants that the church can help solve. Family life suffers because of the extended work hours parents must keep in order to survive economically. Because of this and the alienation they feel at school, the children often feel neglected by their parents. The church can encourage the parents of these children to make every effort to fulfill their responsibility. The church cannot take the parents' place.

The children of recent immigrants also have a difficulty with the generation gap. As they assimilate into the American culture, they often feel estranged from Korean parents. The church can provide help here, too by bilingual, bicultural education that narrows the gap..

The language problem encompasses two areas: language barrier between generations and difficulty in getting along in society for those who are not bilingual. Bilingual, bicultural education for adults and youth is an obvious solution to this problem.

Culture shock is the final problem addressed. Strange sights, sounds and customs really do adversely affect a newcomer. A bilingual, bicultural church can provide a welcome haven.

The present Korean community in Los Angeles is large — 300,000 and growing. The need for more Christian churches increases along with the population. Not only spiritual needs, but cultural and language problems can be met by churches.

In the third chapter we have studied context analysis and environment of bilingual, bicultural education for Korean immigrants. There are difficult circumstances for Korean immigrants because of working conditions; therefore, it is not easy for them to help their children develop a confident self-concept through interaction or teaching about their heritage. But this is an important asset for all children, especially those in the middle of two cultures. The church can help a great deal by reinforcing a child's self-concept through teaching him about his Korean heritage and his Korean language.

Bilingualism is found to be an asset to Koreans

from both an educational perspective and a cultural perspective. It is imperative that Koreans maintain a living language in order to maintain their culture, group identity, and pride. It is proposed that cultural pluralism, rather than an identity-erasing melting-pot theory, is the best, indeed perhaps the most democratic, model for cultural assimilation.

The cultural aspects of the Gospel are fairly clear to the writer. Jesus proclaimed his message in a language and in terms his listeners could comprehend. So, too, must the Gospel be proclaimed today in the context of the hearer's culture and language. This mandates bilingualism for Korean churches.

Marginality is a fact of life for Korean immigrants. They are members, but not wholly, of two cultures. Rather than being a problem, however, the writer sees potential for marginal Koreans to give unique contributions to their society. Abraham and Moses are examples of believing men who can be described as marginal in their cultural situation, and they contributed greatly to their society and to God's plan. The Korean, with the help of family and church, has the same potential. This is an especially important concept to instill in the second generation, who find marginality to be quite a problem.

The writer likens the Korean situation to a pilgrimage; as Abraham found purpose in moving to a new home, so

Koreans also can find God's purpose in their move to America.

Chapter four describes the survey the writer took as part of this project. In the Assessment of Findings, the data is found to emphasize the writer's contention that bilingual and bicultural education should be undertaken by Korean immigrant churches. A majority of parents surveyed were bilingual and wished to have the church take part in educating their children in the Korean language and culture.

While they feel home is the best place to teach the Korean language, many parents find that work schedules do not permit enough time with children. The majority are interested in their children's American education, and most parents are able to respond in English to the school or teacher. Seventy-eight percent of these parents want their children to learn Korean, and many favor summer school or even visiting the mother country to further this goal. Family worship services in Korean are recommended by the writer to further a child's spiritual and bilingual training.

Chapter five deals with the role and contribution of Korean bilingual bicultural education in the Korean immigrant church. As an outworking of their faith, Korean Christians provide help where they can. Immigrants especially are in need of much help, and the churches are usually the first to offer aid. This aid from those who understand their language and culture is surely welcome.

Another role of the church is that of preserver of the Korean cultural heritage. By providing an atmosphere where Korean language, dress, food, singing and other customs are welcomed, the church helps keep alive the culture and heritage of its people. The church also serves as a bridge over the generation gap by teaching the youth about the Korean culture, and the adults about the American culture. The church can be very instrumental in helping immigrants find a proper balance between their new culture and the old.

A section on effective methods of a positive approach for Korean bilingual education is included. A positive attitude, understanding of the importance of motivation and will, and knowledge that others are bilingual, help a student to overcome his hesitation and learn the language. Bilingual students can be aided in their study by realizing that others have learned Korean, that practicing their Korean is most helpful, and indeed the process can be fun.

In order to discuss some practical contributions of Korean bilingual bicultural education, the writer draws on his experience as director of the Korean Methodist Self Help Center summer school. He saw how exciting a curriculum of Korean language, history, and such cultural specialties as fan dancing and Tae Kwon Do can be. Special programs are available, such as summer and winter camp and mother country

visiting. The writer again recommends family worship as a very helpful way to incorporate Christian training and Korean language training.

The writer has included a translation of a message given by Dr. Park at Claremont in 1978. He suggests meaningful methods for teaching Korean at home, a task the writer's survey reveals many parents want to undertake.

Also, the writer would like to make some comments and suggestions about the bilingual, bicultural education program in the immigrant church. Firstly, the Korean Immigrant Church has two weaknesses. Many ministers and lay people in the 400 churches in the Los Angeles area are not too concerned about bilingual, bicultural education. Their priority is growth, finding new members. The writer feels they need to see the importance of ministry to the needs of their congregations; bilingual, bicultural education in the Korean church is not just an elective program. Considering the great needs of the Korean immigrants and their children, it should be mandatory.

Lack of qualified teachers for the bilingual, bicultural education programs is also a weakness. Good teacher training is not a luxury. Training should be continuous, based on faithful research into new teaching methods. Self-evaluation is important for teachers, also. Often the bilingual, bicultural schools hire high school seniors or col-

lege students, who know English and the American culture, but are not familiar with Korean language or customs. Older teachers who know the Korean language and customs often are not familiar with the English language or American customs. Teacher training can be helpful to both kinds of teachers. Also, recruitment of bilingual teachers who know both cultures is needed. The writer would like to see the establishment of church school teacher training centers. The dedication and investment of parents and interested adults will contribute greatly to the success of education in the Korean immigrant church.

The writer would like to suggest that community language schools and church language schools share curriculum materials and ideas. The programs of both would be more effective.

Also, an excellent way to promote bilingual bicultural education would be for the church to celebrate traditional Korean public holidays. Also, presentation of bilingual education school students; work in church, in the form of drama or speech contests, would further the work and encourage the students.

Finally, the writer suggests that Korean immigrants have hope for the future. This project has presented a positive view of solutions to their problems. There is much to do, and we ask God's blessing on our continued efforts. He has a place and a mission for Korean immigrants.

APPENDIX

QUESTIONNAIRE

1. How long have you been in the United States of America?

- 1) 1 - 2 years ()
- 2) 3 - 5 years ()
- 3) 6 - 10 years ()
- 4) 11 - 15 years ()
- 5) Over 15 years ()

2. What is your responsibility in the church?

- 1) Minister ()
- 2) Elder ()
- 3) Exhorter ()
- 4) Deacon ()
- 5) Choir Member ()
- 6) Church School Teacher ()
- 7) Other: Specify _____

3. Do you look over the work that your child brings home from school?

- 1) Always ()
- 2) Sometimes ()
- 3) Not very often ()

4. Who makes contact with your child's teacher and school?

- 1) Father ()
- 2) Mother ()
- 3) Both ()
- 4) Other ()

5. Do you understand the official notes that your child brings home from school?

- 1) Yes ()
- 2) No ()

6. What is your motivation and purpose to come to U.S.A.?
(Check orderly)

- 1) For better education opportunity of children ()
- 2) For better economic life ()
- 3) Unsecure of political situation ()

7. What kind of work do you have?

- 1) Self-employed ()
- 2) Employed ()

8. How many hours do you work a day?

- 1) Less than 8 hours ()
- 2) 8 hours ()
- 3) 8-10 hours ()
- 4) Over 10 hours ()

9. Who is working?

- 1) Husband and wife ()
- 2) Husband or wife alone ()
- 3) Full time Husband and part time Wife ()

10. Generally, how much time do you spend with your children?

- 1) 1-3 hours ()
- 2) Less than 1 hour ()
- 3) Over 3 hours ()
- 4) Not very often ()

11. What language do you use with your children at home?

- 1) Korean ()
- 2) English ()
- 3) Korean and English ()

12. What kind of method do you use for Korean language education?

- 1) Send children to weekend Korean school ()
- 2) Send children to Korean language school ()
- 3) Teaching at home ()
- 4) Does not Know ()

13. Why do you think that the Korean language education is needed?

- 1) To maintain Korean culture and roots ()
- 2) Parents are Korean ()
- 3) Does Not Know ()

14. What kind of method do you prefer to use during the vacation in order to maintain Korean culture and language?
- 1) Send them to visit mother country ()
 - 2) Send them to Korean summer school ()
 - 3) Teaching at Home ()
15. Do you want your children to speak Korean well?
- 1) Yes ()
 - 2) No ()
 - 3) Does not Matter ()
16. Which language do you prefer to teach your children at the church?
- 1) Korean ()
 - 2) English ()
 - 3) Korean and English ()
 - 4) Does not Matter ()
17. How do you feel about the Korean language education in your church?
- 1) Strongly agree ()
 - 2) Agree ()
 - 3) Does not know ()
18. How do you feel about the Korean language education program in your church?
- 1) Satisfy ()
 - 2) Satisfy ()
 - 3) Does not Know ()
19. Do you family have family worship service with your children?
- 1) Yes ()
 - 2) No ()
 - 3) At times ()
20. What are you doing for your children's Korean language education?
- 1) Teaching at home ()
 - 2) Send them to Korean language school ()
 - 3) Send them to weekend Koran school ()
 - 4) Does not Know ()

이민교회의 한국어 교육에 대한 설문지

1. 미국에 사신지는 몇년 되셨습니까?

- 1) 1년 - 2년 ()
- 2) 3년 - 5년 ()
- 3) 6년 - 10년 ()
- 4) 10년 - 15년 ()
- 5) 15년 이상 ()

2. 교회에서 책임맡은 일은?

- 1) 목사 ()
- 2) 장로 ()
- 3) 집사 ()
- 4) 회계사 ()
- 5) 찬양가대 ()
- 6) 교회학교 교사 ()
- 7) 기타 ()

3. 자녀들이 학교에서 공부한것을 가져오면 보십니까?

- 1) 항상 본다 ()
- 2) 가끔 본다 ()
- 3) 자주 못 본다 ()

4. 집에서 누가 학교나 선생님께 연락을 하십니까?

- 1) 아버지 ()
- 2) 어머니 ()
- 3) 둘중에 아무나 ()
- 4) 다른 사람이 ()

5. 학교에서 가져오는 공부를 읽고 이해 하십니까?

- 1) 예 ()
- 2) 아니오 ()

6. 미국에 오신 동기와 목적은 무엇입니까? (순서대로 표시)

- 1) 자녀교육을 위하여 ()
- 2) 경제적인 안정을 위하여 ()
- 3) 정치적인 불안 때문에 ()
- 4) 기타 ()

7. 지금 귀하께서 하시는 일은?

- 1) 자기 사업을 한다 ()
- 2) 직장생활을 한다 ()

8. 하루에 몇시간씩 일을 하십니까 ?

- 1) 8시간 미만 ()
- 2) 8시간 ()
- 3) 10시간 ()
- 4) 10시간 이상 ()

9. 귀하는 부부가 다 함께 일을 하십니까 ?

- 1) 둘이 다 일을 한다 ()
- 2) 남편 혼자만 일한다 ()
- 3) 남편 혼자하고 부인이 몇시간씩 일한다 ()

10. 보통 하루에 몇시간정도 자녀들과 함께 지내십니까 ? (숙제, 놀이, 식사등)

- 1) 1시간 - 3시간 ()
- 2) 1시간 미만 ()
- 3) 3시간 이상 ()
- 4) 거의 없다 ()

11. 자녀들과 함께 집에서 사용 하는 말은 ?

- 1) 한국어 ()
- 2) 한국어와 영어 ()
- 3) 영어 ()

12. 한국어를 배우기 위해 어떤 방법을 쓰시나요 ?

- 1) 교회 한국 학교에 보낸다 ()
- 2) 주말 한국 학교에 보낸다 ()
- 3) 집에서 가르친다 ()
- 4) 잘 모르겠다 ()

13. 한국어 교육이 왜 필요 하신다고 생각하십니까 ?

- 1) 한국인의 문화와 뿌리를 계승하기 위하여 ()
- 2) 부모가 한국 사람 이니까 ()
- 3) 잘 모르겠다 ()

14. 한국의 문화와 언어를 익히기 위하여 방학동안에 어떤방법을 사용하면 좋겠습니까 ?

- 1) 모국 방문을 시킨다 ()
- 2) 한국어 여름 학교에 보낸다 ()
- 3) 집에서 가르친다 ()
- 4) 잘 모르겠다 ()

15. 귀하의 자녀들이 한국말을 잘하기를 원하십니까 ?

- 1) 예 ()
- 2) 아니오 ()
- 3) 상관없다 ()

16. 교회에서는 무슨 말로 가르쳐야 된다고 생각하십니까 ?

- 1) 한국어만 ()
- 2) 영어만 ()
- 3) 한국어와 영어로 ()
- 4) 잘 모르겠다 ()

17. 교회에서 한글교육을 어떻게 생각하십니까 ?

- 1) 꼭 필요하다 ()
- 2) 그저 그렇다 ()
- 3) 상관없다 ()

18. 지금 귀하의 교회 한글교육(학교)에 어떻게 생각하십니까 ?

- 1) 만족하다 ()
- 2) 만족하나 또 더 많이 보충되면 완만하다 ()
- 3) 잘 모르겠다 ()

19. 귀하의 자녀들과 함께 가정예배(기도회)를 드립니까 ?

- 1) 예 ()
- 2) 아니요 ()
- 3) 가끔 ()

20. 자녀들이 한국어를 익히기위해 어떻게 하십니까 ?

- 1) 집에서 가르친다 ()
- 2) 교회학교에 보낸다 ()
- 3) 주말 한국학교에 보낸다 ()
- 4) 잘 모르겠다 ()

* 설문에 성의껏 답하여 주심을 감사드립니다.

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